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M2497
Barn Group II
Thursday Evening
November 21, 1974

[redacted]

Must Remain in
Transcription Room

MR. NYLAND: I think it would take a little while before certain misunderstandings or certain uses of words regarding Work have been corrected. It may have been my fault to let things go a little too far but that is simply attributible to the fact that I wanted, over a certain period, to talk about perspectives of Work and in that I did know that certain terminology could be misunderstood but it had to do with wanting to finish certain thoughts about Work in a more unified form so that then I could leave it alone. During that period several people, of course, took whatever were the last words and forgot about the first words ~~and forgot about the first words~~ and then an explanation it becomes very difficult to put yourself again in a situation where one was oneself five, six, seven years ago and then when you do talk as a moderator to different people who are new you almost have to use a very definite, very simple language and not be enamoured yourself by certain concepts which you only discovered after you have been so- called in Work for a little while. Also I think it is quite wrong to have an attitude of confusion for yourself when you moderate. I think it is necessary to stay with, of course, whatever you know but not communicate too much about the difficulties you have yourself. Each person has difficulties; of course that is not only the assumption; that is the fact but when one answers questions there has to be a certain positivity and it is also positive to say; that I do not know. It is outside my experience and quite right. I will continue probably to remain critical simply because it is like a garden and when I want to weed out certain unlike plants which reallydo not belong there and which have come up, of course the criticalness will extend to see that we can make the garden clean enough for the growing up of real flowers. I think we are on the right road. In a certain way I'm happy about what all of us are doing. There are certain things ~~which~~ that have to be done, of course, in connection even with what we are doing. The so- calledsmall groups, I think, are not enti-

rely covered and for those who feel that I've neglected them or forgeting them, you can still remind me. I think I still have a few notes on it but don't let me forget. Whenever there is still a small group it should recieve some attention. What I want to do afterwards I really don't know. I've promised some of the ~~samll~~ SMALL groups that perhaps we can meet again. Perhaps such a meeting agin will be in the beginning of next year because in the meantime there was the concentration and still is now going on of the so-called seminar groups. They belong to Work. They belong to a recollection or sometimes a recall of sometimes a justification of what one reads in ALL AND EVERYTHING because ALL AND EVERYTHING also has hidden things in it and it is not so easy to discover unless you REALLY become a very studious reader of the book and then THAT of course I cannot expect of young people, those I mean who are a little new, to come and know sucy things already, so to some extent they have to be helped but fortunately those meetings have been alive enough and I hope they will continue for some time. I'm not intending to stopping them as yet. Again the question of a little more publicity about them I do not know. The emphasis is constantly more and more on the part of the group itself to take a responsibility for the different things which have to be attended to. It has to be almost every day, a reminder, a reminder of those facts. I've every once in a while mentioned my sadness about the level of people in general and I try to encourage more and more the embellishment of one's mind so that then one's inner life can profit. You see when one talks about Work it's a very simple thing which I believe is the experience of everybody. In your ordinary daily life you just talk, and you do this and you have a little feeling about people you see or think about and you carry on AND particularly in conversations or even when you are by yourself and you do certain things. That is an occupation of your outer life as we call it and of course it is quite unconscious. But you also know by experience that WHEN YOU and ~~find~~ many times ~~tlak~~ TALK to someone there are a lot of thoughts that go on in your mind that have nothing to do with what you're talking about and you just occupy yourself a little bit out of politness or because it just happens to be such . Within yourself there is something else and you don't talk about that because it is not at all the same as the outer world. Definitely it is your own world and you know that and there is, IN the inbetween, as it were, you pay attention to that and then you continue with your outer life and you keep on talking a little. At the same time it looks as if you are playing a little bit of a role be-

cause when you consider that for yourself you know that the reality is really that what you are within and it is not the way you perform. I think that experience we all know. It is not hypocritical. It is a division of one's life; one in the outer form, contact with the outside world; the other with that what is within and which we do call inner life and it is exactly that consideration of one's inner life which usually is not getting enough attention because of the outside life occupation that we are starting to talk about when we want to beomes essentially more of value and less and less attention to be paid to that what the outside world requires. For instance towards the outside world it is mostly a reaction to that and the impressions you do recieve. The inner life also gives you impressions but since they are mostly your own you do not have to react to them. It is something that stays there within you even if you don't consider them;many times you don't even question them and you then are much closer to an inner truth for yourself so that from that particular place it is much easier to observe, even manifestations which may come from there when you are by yourself or, as it were, when you can let your hair down so that then the strain and stress of having to perform and be what you are really not but what is required by the outside world looking at you and with whom you are in contact that then actuallly what is for you much more truthful is your inner life and the impressions also you do recieve from that existence. We work with such impressions to start with. We emphasize more and more what is really within an essential value, not at the expense of the outer world, only reducing the reactions and putting more and more the accent on what seems to be of more value and since you have regarding that a certain suspicion, Work for oneself is to reestablish the fact that it actually is of more value. In a very general way, what is being talked about at the three or four meetings is still a little bit too lengthy. It is still a little bit too much description. It is a little bit too much still of a little encounter group. It is not necessary to have encounter groups with Gurdjieff ideas. It is that you wish to explain whatever your Work has been and Work is Work very simply and even if certain statements remain, as it were, in existence without being challenged simply because there is no reference whatsoever to an 'I' or to an objectivity or to even words like impartiality or simultaneity. It is right sometimes . You may want to lead up to it but when you have been Working you have to come to conclusions regarding such facts and not beating around the bush. I mention it because if we open up a little bit more to questions

of your own I expect you to tell about your experiences regarding Work attempts, real Work attempts and not beat around the bush. Maybe we could start with that now. I hope you have collected some questions for your own as you want to mention them. I've suggested, use a piece of paper if your memory doesn't hold up but in any event let them be sincere and make them also if you can as simple as possible. Who would like to continue?"

_____"MR. NYLAND? Andrea."

MR. NYLAND "Andrea, Andrea you have to be very careful with me. I will be very critical about you. When I say, where is Work, I hope you understand what I mean. Go ahead darling, ask what you want."

Andrea "I think I have accidental moments of awareness at different times but I'm a little worried about my ordinary life sometimes."

MR. NYLAND " No, if you have accidental moments of awareness that part is on the right road. The worry about your ordinary life is not ~~good~~ Work unless you believe that by means of Work you could understand your ordinary life better. If there's a question about that you can tell me about your ordinary life about which you are worried and what you then have done regarding Work whatever you know about in order to understand the affairs of ordinary life. Then we stick to Work. No descriptions of ordinary life. Not in this group. It is worthwhile to talk about it perhaps with someone. It doesn't matter what. But not here, not in a group. So ~~that kind of~~ HAVE YOU ANY questions about that application of whatever your knowledge is about Work in your ordinary life particularly when you're a little worried about it."

Andrea "No." HONEST

MR. NYLAND "" That's ~~obvious~~. It's quite right, Andrea. If you want to talk about ordinary life I'll be glad to talk with you. You just give me a ring and we'll arrange it if you want. All right?"

Andrea " All right."

MR. NYLAND "O.K. I don't want you , don't let me tell you that we stop the meeting."

Elaine "MR. NYLAND I have a question but it is not about one specific Work attempt. It's something that came out of a meeting last night."

MR. NYLAND "Then it is a question that has to do with Work in any form."

Elaine "Yes."

MR. NYLAND "O.K.

Elaine "We were talking last night at the meeting in relation to Michael's question and we were talking, he was asking about the type of information that comes to 'I' and we talked about it and the one thing that I didn't think of to say and I thought about it very much last night and all day today was that as I've experienced information about myself through 'I' it's as a process. I can't remeber any time that there would be one like fact that just became clear from an observation but it's as if there's a process that takes place as 'I' is learning something about me and telling me something and suddenly after a long period of time of Working then there's some knowledge inside of me about myself."

MR. NYLAND "Don't you understand that the information which is given is exactly the same as the information which is given to your ordinary mind, that whenever the mind as it is ordinarily registering also the fact of you existing it is recieved by means of the five sense organs in the part of your brain and the only difficulty is that for that there is a certain time elapsed which then gives an opportunity of introducing into such an impression already a little description or a little dislike or like. When an 'I' is observing I don't myself, I don't change. I'm exactly the same person even with this kind of an activity on the part of my mind which I call thinking. At the same time the 'I' itself is an awareness process. That means it has a function of receiving by observation, exact and correctly executed, information about me, the fact that I exist and it reaches me through an awareness process and is then also a fact like an impression which is recieved by 'I' and also put in my memory. So I don't see how when you say you don't have any particular clear knowledge. The clarity of the knowledge that you recieve by awareness is again and again a fact of yourself existing."

Elaine "That wasn't exactly what I meant. I realized that. What I'm talking about is the knowledge of myself, more of what I am... "

MR. NYLAND "What you are we start with until the 'I' is sufficiently grown up. Then the 'I' will take in much more territory. You see of couse the ultimate aim is to have an 'I' become fully aware of the totality of my personality. Thatis the aim and that means not only forms of behavior, physical forms of how I express my, in a physical form certain things that I either feel or think or actually which are the expression of the desires of my body but also process of activity in the form of a feeling or even emotions and activities in the forms of thoughts and that

regarding all such activties in any one of the three centers, this 'I' has to remain impartial and it has to be recorded simultaneously when it happens to exist, when it happens to take place and the recording of that has to be as continuous as can be made and it has to be as intense and pure as it can be. So of course, this is naturally quite a long way off but it is an ultimate aim so that you now want to get there you have to go through the little steps which are necessary first to learn a method; in the second place to build up this 'I'; in the third place to see what you can add more and more in order not to disturb the requirements of impartiality and simultaneity. Now where one is on that road, many times you don't know but the fact remains that there are facts of existence which are constantly registered and the facts of existence are ~~either~~ given physical or also feeling or also by means of the existence of the activity of the mind. It is clear that the 'I' recieves impressions but because of the simultaneity there is no chance of dividing them, dirting them or having them interfered with. They are coming to me direct and that is what I say at that present so there is no chance of any kind of a feeling or any kind of a thought process being mixed with impressions. Nevertheless they are impressions. Impression, I mean, that what is given off as a fact of my existence in some way or other being observed by me. Either it is now the observation by an 'I' or it is the observation by my ordinary ~~eyes~~ (I)And then what is recieved by me is a form of energy which I, for short, aall an impression or I sometimes say the fact of my existence which then reaches me. Is that clear?"

Elouise "It is. The reason that I think about it as a process, MR. NYLAND, is that sometimes over the last several months or years, it's I know something about myself very very surely in some way and I attibute it to my having been Working and having had something accumulating without, I don't know any other way to put it, it's there inside of me that I know something and I can only see it in that way."

MR. NYLAND "You have recieved knowledge of some kind, during the process of observation but usually a process lasts a little longer than a moment."

Elouise "I was thinking of theprocess as ongoing from attempt to attempt."

MR. NYLAND "The ongoing process is the accumulation of such data.That is the result of any kind of process. It is a storing away of information. That is the result of the process. The process is the accumulation of such facts and if such facts are the continuation of one's state unconsciously and the fact of recording that unconsious state continuously

then such facts remain a line of impressions which then are registered in my 'I' and are collected as facts which are connected with each other. I object a little to the word process unless you see it as something that is continuously in force being exerted or excercised. That would be a process. In this case it is the force on the part of the wish of the 'I' to remain observant. You understand?" (that seems clear)

Elaine "Yes I do."

MR. NYLAND " You see if I look with my ordinary eyes as an object it is then problematical what actually happens because the object I see, of course, is also lit up. You might say it radiates certain rays of color and I can say that they reach my eye and that they then are acentuated within my eye and registered as an object that I happen to see and it is in my brain then an image of the object in front of me. But you want to look at it the other way. The fact that my eye is active and is ready to recieve any impresssion may mean that that what I now wish to project to the outside world is held up by an object which it needs and in the meeting of that object my eye is further stimulated because it seems there is an objection to my eye seeing and the fact of that objection may be the stoppage of that energy which my eye is sending out and then the introduction of that what causes it creates in me the fact of an object being in the way of my energy as I am sending out from my eye. There are two ways of looking at it and I'm not quibbling about it cause many times that what I project to the outside world may be stimulated already by that what has been touched in my eye has not as yet created anykind of a form until the enrgy is reaching that form and then immediately it causes in my eye a recognition of that form which I then can describe. But you see we don't have to particularly to quibble about it. The final result is always that there is something, as energy, reaching me and that is recognized by what it is creating an image in my mind of some kind and that I call an impression is recieved by my eye and my mind which then describes that what is the object which has caused the impression to exist. All right will we, it is philosophy that we are talking about. Even as you know, some theories even go further than that, that I create that what I'm seeing. But don't let's get lost in that, will we? Ultimately it doesn't matter at all because the fact that 'I' exists and I am the recieving apparatus; that is what counts and that has that kind of reality not the outside world. That stands on it's own. I only recognize the outside world because I have to be a recieving apparatus for the outside world existing. O.K. Enough philosophy. We let it

go. Yah, further questions?"

MR. NYLAND?"

MR. NYLAND "Yah."

"This is Judy Jacobs. A few weeks ago on Sunday you spoke about changing the energy of place into kinetic energy and that was very helpful for me. It was, at the time I felt that I understood what you were talking about and for the next few weeks I tried to keep that in mind and try different experiments regarding it because I was trying to see if I really understood what you meant or not and it seemed like what, the question had to do with the change that, what was the relationship of that to awareness. Was that an inner thing that to bring on the state of awareness or was the creating a state of awareness what would make it change from kinetic to from static.

"MR. NYLAND "I don't think Judy it has anything to do with a state of awareness."

" I didn't really think it did."

MR. NYLAND "No it is not really connected unless there is something in a certain state which then can recieve by means of awareness again the fact of that what is being observed as to the existence of it. Now it is possible that there are states which are being observed are in a state of kinetic energy , that is energy of motion or in energy of place and it is possible also that there is a certain awareness by an 'I' when such a change of energy is also taking place but you see that has really nothing to do with it. We were only talking about changes of forms of energy from one state into another and that what is really required for the maintenance of the universe is to continue the observation by God, if you want to edit that if you like it is all right, the observation by God as an awareness and wishing then that what is energy of place to go over into a motion in order to establish a balance within the universe. Otherwise, if that didn't happen, the universe as a whole, would be subject to decay in the form of the eating of time in what Gurdjieff calls that what exists as Heropass and his Endlesness becoming aware of the deteriorating nature of time itself. Again it is a little bit more philosophical than I think is good for us and many times those kinds of ideas which are projected in words of our own and have to do with concepts which belong to a different kind of world or at least not the way where we are at the present time and it becomes very difficult to continue in the interpretation unless one immediately brings it down to that what is familiar to us in our own concepts and our own experiences and I

believe that Gurdjieff means it that way without watching for a axtual truthfullness of the statement of Heropass and that what is his Enlesness being eaten by that. I think it is only used im order to give a concept to that what we experience when we have our own life here on this Earth. But you see that in itself has nothing to do with kinetic energy or energy of place."

_____"Well it seems it me that when you were talking about it then that it was more down to earth, that you were talking about inner life, I don't know maybe I totally misunderstood you."

MR. NYLAND "No, I talked several times about similar things from different stanpoints and sometimes it may look as if they are connected by themselves wheras they only connect at the point of where they actually meet. So be a little careful about perhaps what I have said unless you're quite sure I said it and even then whatever I said has to be understood in connection with what is really, as it were, the surrounding of such a statement. It never should be taken out of content. But what I said just now illustrates enough that the fact what is energy exists in different forms and of course continue to exist in different stages of the universe wherever it is and under the influence of different. forces. The changing of conditions of course will produce changes of energy."

_____ (inudible)

MR. NYLAND "Yah, if you want to, there may be still something that is,huh?"

_____"a correlation of an inner kind of an experience where a practical help and now I can't connect it

MR/ NYLAND "The question of energy of motion is needed in order to expresse life. Where is is energy of place, life itself is crystalized at that point. I have talked about that in connection with the ray of creation but I must always confess that with the may groups I have now I don't remember exactly when I said what to whom. It makes it a little difficult. So help me in my memory and maybe we can continue in that. All right?"

_____"MR. NYLAND, it's Harry."

MR. NYLAND "Harry ."

_____"Yes."

MR. NYLAND "Right."

_____" I already had a good day today in an unusual way. I wanted to ask you about it. It was really afull one for me as a result of last night and one thing that was said that really stuck with me was an

your answer talking to somebody that there are really a thousand times during the day where opportunities exist to for Work and."

MR. NYLAND "That was a new kind of a concept."

_____"Well, something in the way you said it really stuck to my ribs and the thought was with me today and all through the day I had an experience that I could draw on that seemed a lot more natural to me than what I usually an experience of trying to Work."

MR. NYLAND "That's good Harry. Don't let's talk about it anymore. I think it's right but simplysay I had agood day for such and such a reason and I know by the results of the daywhen I look back that it was worth while. So one is quite happy about it but if you start to dwell on it or even want to describe it, I would accept it. It is not necessay. I hope the influence will last for a little longer. It is bound to go down because it will be subject also to that kind of destruction but again the recollection of certain recalls in a certain way, of recalling of the actuality of an experience at that time, trying to imagine conditions in whatever the situation was which you then remember may be very useful to produce again similiar states within yourself so that then the influence can be extended a little. All right Harry? Good.Children this is the second warning."

_____MR. NYLAND?"

MR. NYLAND"Yeh."

Jim Thomas "It's jim Thomas."

MR. NYLAND"Yeh."

Jim Thomas " I'd like to ask you about impartiality for you asked us at the ~~seven hour~~ SEMINAR last night to think about it and today working at my and I thought about it it occured to me that it would mean that I would see my body just in the same way as I would see somebody'elses. Is that in the right direction towards ~~what is~~ understanding impartiality?"

MR. NYLAND" Let's leave Beelzebub out. Tell me when today the thought of impartiality happened to come to you, where were you??

Jim Thomas " I was, ~~I'd~~ at worked standing on a ladder cleaning a window."

MR. NYLAND"You were standing on a ladder?"

Jim Thomas "Yes."

MR. NYLAND "Way up?"

Jim Thomas " No, not very far."

MR. NYLAND "It was not too dangerous then to think about impartiality. Then from then on what happened to the process of yourself?"

Jim Thomas " Well, it was very brief ~~very brief~~ AND I tried to observe my body."

MR. NYLAND"No, no I didn"t mean that you want to make Work. We were talking about what is impartiality. So it is that kind of a thought or that word or a concept that comes to your mind and you want to understand what is the meaning of that. That's what I thought you meant when you started to talk about it. Not tat you wanted to apply it in Work . That, of course is obvious. But we did talk I think, it was then last night, about what is actually impartiality and that is a question that should be asked to give more detailed answer of the meaning of that kind of a word or the meaning of that kind of experience when it is actually, as it were, applied. You see Jim, you have to learn that with certain, certain things in Work are not clear, you don't gloss over them. When you are stuck in certain ways in thinking about Work particularly after you've made any kind of an attempt and you've come to the conclusion that you got stuck or that you do not know what is meant by such words as impartiality or that you actually had an experience of an 'I' but it is not entirely as pure as you would have wished or there has been too much interference of ordinary thought processes while you make such an attempt. I think when I consider thinking afterwards about, that is I wish to consider that kind of thinking because I'm interested in the purification process of an effort and therefore I want to think with my ordinary mind of what are the different influences which prevented at the time I made an effort that such an effort is not as, call it efficient, and in that kind of a thought process comes the word of impartiality and you start to doubt if you actually know what is impartiality or therefore what you are really looking for and then starts a period of pondering. One has to learn a tremendous amount by means of pondering about Work because every once in a while a certain concept is given or a word with associations what is the meaning and it comes up every once in a while and before it becomes a commonplace word that you just use you want to make sure that whenever it is mentioned it creates in you the same kind of experience as when you heard it for the first time. And that is why this pondering is of very great value. We used to have a list of pondering; that is we called it a pondering list. We had as it probably was a ~~Phil~~ page long typed, just one word after underneath another and of course there were words like 'I', like objectivity, like impartiiality, like simultaneity, like a concept of that what exists as fact or an emotional experience as compared to a feeling experience or a process of changing an abstract concept into a concrete form or what is man, or what is the universe, what do I mean by God, what actually is a description of a spirit, what do I know

about the existence of a spiritual world, what is for me, mystical, about Gurdjieff, what is it I really should know and study first before I can understand certain concepts which at the present time are a little too difficult for me,what is the real meaning for myself of doubt or faith or hope, why is a description given in the different chapters separately to Purgatory?, what is Purgatory in my life?, what do I honestly know about Hell, what do I know, for myself, as emotions which I've experienced and not picked up from a book, sometimes what is the value of my life as I've lived it so far, what is the real reason why I want to be interested in Work because it costs me a great deal of trouble and it is certainly not easy, so I have to have a real reason why I want to continue with it. Well words of that kind and concepts of that kind. We had this ponder list in our pockets. I don't know how many; I don't care much because I know that I had one and I know that at certain times, sitting somewhere, out came the ponder list, right on my lap and I was studying it, maybe in the subway and maybeI discovered that a certain word which had come to me during the week was not on my ponder list and maybe I met some friend who had also a ponder list and seeing him on the subway I would ask him, have you got your ponder list?And then yes he had so ,we'd go off in a corner and there we'd stand pondering. I don't want to make a joke about it; you know that but for me this whole question is always aliveness to the fact of my inner life existing. Never with a sour face, never wanting to appear as if I'm worth much more than I actually am,always try to be truthful about my behavior in a variety of different forms and many times trying to be reminded of that what is taking place with me as an unconscious human being and all kinds of let's call it performances or roles that I happen to play and all the time with a very great desire of wanting to continue to find out what is more and more of that kind of reality of value to me when I say it is my own and how much do I want to throw out because it has already served its purpose and it is now taking up room and I don't want to give that room anymore. Many times these questions of pondering and an exchange between people is so essential to see what actually can be scraped off the list itself as having had it's value for me and so why bother about it any longer. There are thousands of clichés I use in my mind and I know well enough where they come from and I simply keep on using them because I don't have anything new to substitute them with but I want my particular life to grow up and I want to see that perhaps every day there can be a little different kind of attitude on the part of myself even the little new posture to be added to my total quantity of postures.

Maybe a new word that could be added to the ponder list so that I can give more val to the usage of words in my life when I use them. Things of that ki I think they belong really to a desire on the part of a person w he wishes to grow up that he starts to emphasize what is life and what is the value of it so that then with that ponder his ir his pocket he can take it out and be reminded. That, after all, lis whole point. I want something of that kind, like a talisman, that iever I touch it I say , oh yes, God, yes, and then something happens me. So you see it is quite useless when you say now about impartiality ecause you haven't done anything about it. All you did was to perhaps remember that impartiaility belongs to Work. But we did talk last night about the necessity of becoming clear about such concepts. You understand that, Jim?"

Jim Thomas "Yes."

MR. NYLAND"All right. So we won't continue to talk about it now. You must do first some Work. Who is going to make a ponder list from now on? That's right. You know it would really be nice if there was a chorus attached to this group that has a nice soprano or an alto or a tenor or a bass. All of them would say yes. I'm not joking about that. I really think you're not alive. I really think you're half dead."

Nathan Gross "MR. NYLAND?"

MR. NYLAND " Yah."

_____" I don't know whatI want to say exactly but."

MR. NYLAND "That's good. You start. It's much better than keeping mum."

_____" I think a lot of times my approach to Work, my approach to understanding Work is more intuitive than, I know I have a certain amount of inner life and I've had a lot of experiences that I really don't want to formulate about them."

MR. NYLAND "No wait a minute, have you had much experience of inner life, you said?"

_____ "I did say th t yea."

MR. NYLAND Yah. And you don't want any more or."

_____"No I said I hesitate to formulate about many such experiences.

MR. NYLAND "I don't say and I have not said to formulate about your inner life."

_____" No, it's not about my inner life as such but about experiences I've had that I find if I formulate about them that it's not entirely truthful."

MR. NYLAND "Oh, well that's all right. Take only such experiences which are very simple and about which you can be truthful. But what

is an aim for one, a develpment of an objective faculty and we use simply experiences of one's own in order to devlop that. We talk many times about a concept of "I". An "I" for me is a mediator. An "I" for me is a creation of something of a different kind of nature, and call it even Great Nature because my natural ways of concepts of having in my mind or feelings are not enough for me to be guidance or guides or to give me guidance. I'm up against it if you understand what I mean. I walk around and I see that I get stuck constantly in my ordinary natural form of behavior and thoughts and feelings and I want to get down deeper into myself and there is some kind of an obstacle and I cannot remove it. I sit and think and I think and I ponder and I do this and that and the other and there is only a certain capacity of my brain which will allow me the usage of certain words and understanding of a few concepts and then I'm stuck because I keep on repeating myself. In addition to that I notice that whenever I've energy and I have a little bit of a conscience I also know that that energy is not used in the right kind of a way and if I've that conscience I have a little responsibility about it and I say, My God, what is it that I'm doing when I've been given life and I don't even want to use it in the right kind of a way. Don't misunderstand the purpose of Work. It's not a consideration of one's inner life. That will grow under the influence of something, I call it a mediator. This question of a of a person existing, just an ordinary human being living on Earth and having a consideration of one's life as it is and seeing all kind of other forms of life in the form of other human beings and animals and plants and whatever may be even existing as life because I don't really know where to stop. When I say inanimate objects have no life I really don't know what I mean. It is not organic life but when I consider motion as a form of life or activity in some form and I look at sand and I say yes , it's made up of kernels of sand and they are molecules and in the molecules are atoms and they run around each other and there is a movement, a movelment which sometimes I can see under a

microscope and is it where does life stop? I don't know that but for my own purpose I say I am so--called this human being and I happen to think about the possibility of this human being as life to continue and wishing to continue to understand more and more what is the value of life itself and to pentrate into the riddles of the universe. That, after all, is the aim for Work, to become not only more acquainted with myself but to actually to build up something that is of more value, more permanency, more possibility of fusion with the totality of what we call simply his Endlesness. So I need something and for that I say I create an "I' and then with that 'I' there can be something taking place with my inner life and maybe I don*t want a description. Maybe I just want to see the state of being of my inner life without having any desire to put it in words.Don't forget Work is entirely different from what you have been doing in your ordinary life. It is not a re-repeition of thoughts and feelings. It is something so enitrely different to think you are living in the presence of something of a higher kind of a nature and you really have never thought of that unless perhaps by some kind of a quirk of religion that you have been taught that God may be looking on you whenever and that you pray to him and therefore he will give you his blessing. But that is only a very small possibility. In a general way no human being walking on this Earth in his ordinary mind wants to have an 'I/ with him and when one talks about an 'I' there has to be a definite reason why you want this 'I' even to observe oneself. So don't limit it now to your own experience and don't be afraid of anything. We do talk about inner life as the potentialities that can develop logically but not going to devlop unless I do some Work and Work requires this,

I call it mediator. What is mediator? That is something ~~which~~ between me as I am, and perhaps not even thinking that I am a slug, I want in all humanity admit that there is something much more and greater and larger and whatever ~~it is~~, that I call not only Great Nature but ending up in eternity and infinity. Then I say to myself what are those terms eternity and infinity. I cannot get very far with ~~that~~ then because I don't know infinity and for the time being I leave it alone. Although I have a little bit of an idea about eternity because that for me means forever and ever and that is a concept that is more or less, it is closer to me than infinity. Infinity is really so far away in the future but that what can be brought back to a concept that I call eternal, that I can understand because it has something to do with time itself and I can imagine that time is stopping and that there is a timelessness but you see such concepts I think about and then I say I need help because here I am, whatever I am and I know that there are other things in existence and I wish a relationship with them and I really don't dare because I don't want to meet God as yet and maybe even he will hurt me. Maybe he will comdemn me. Maybe he will damn me. Maybe I don't know what my conscience is telling me. Maybe it's not entirely right. Maybe I need some kind of a guidance here and there and maybe I go to a religion and I see what is in it and maybe I go somewhere else and I read a philosophical book and I extract from it whatever I think is right but usually it's a question, how can I conduct my life? How can I become responsible for my

life? All of that has nothing to do as yet with what I am and therefore it is not a consideration of an inner life, a description of it.It is far deeper; it's a relation of a man towards his God , if you can understand what his God even don't understand it but something that is infinitely impossible to understand as infinity. But don't go even that far if you don't want to define it. Look at the stars; look at whatever is there in the universe in the totality of all such things being alive and existing. What is there in Mother Nature as beauty and aesthetics? What is there in creation? What is ~~there~~ in a little child? What is in the formation of life when it just starts? What is it with me when I become sensitive to all such things existing. These are the problems we talk about. About that we want a little bit of a knowledge, a little bit I say the mediator between me and God and there I find this 'I' if I create it and that will to help me to give me an indication of an existence of something which is different from what I AM ~~for the 'I'~~ and I say if I only could understand that and make it my own then I would be free from the bondage of this Earth, limitations of a human being, the definite realization that one is stuck in unconsciousness, even if you don't want to call it sleep, it is definitely something that could be awakened more. Predjudices, things that are nonsensical, and I don't know how to stop them, the continuation of talk, talk, talk without having any chance of puting the damper on it. All the different things that I know that I'm forced to do, even against my will. You see this is a question of an experience of one's life when you start to live and you become a little

consideration of the bondage of this Earth

bit more interested in what actually is beyond all action. You understand what I mean? Think about the meaning of an 'I' and the reason why we want to talk about objectivity. Then you will have a motivation for yourself, either to wish to Work or to say no. It's not for me. Then, at least, you can be more definite.

_____"Thank you."

MR. NYLAND " All right."

Helen Ramsey "Mr. Nyland?"

MR. NYLAND " Yah." Who is it?"

_____"It's ~~Harriet~~."

MR. NYLAND " ?"

_____"Yes."

MR. NYLAND "Right."

_____"The time that you said something that troubles me very much. It's this whole relationship between inner and outer and it's as if there's something in me that's a little deeper that keeps changing it's focus from something inner to something outer and I can't reach some kind of ~~an~~ equilibrium, either I'm all drawn out into my ordinary life with my form or else I'm very internal but it seems that ~~s~~ it's necessary that the outer form, there's a karmic reason for that, but"

MR. NYLAND " What, a cosmic reason?"

_____" A karmic reason for it, that if we really are, you know, if we really have our.....[confused discusssion]

MR. NYLAND "Harriet, it's not karmic as yet. It is a reason and the reason is ~~that~~ you happen to be on earth and there happens to be outer life."

_____"But there's in it; there's things

that happen in it."

MR. NYLAND "Yah, I unstand that'; certain things that will happen in outer life. The fact of outer life is a simple statement that one says, I happen to be on Earth because it is based really on the five sense organs. But, continue because I don't ~~want~~ want to interfere with what you were saying, only don't limit this question of outer life to just something karmic."

_____" No, I wasn't."

MR. NYLAND" O.K. O.K. You used the word."

_____"Well it seems like necessary."

MR. NYLAND "I think it is necessary. The question of outer life may not always be necessary in the form in which it is given because I still have a choice, but Karma, I don't think I have a choice. You see, so Karma, for me, is not outer life really. It is a condition which is inner. A little while ago you said about equilibrium between the two. I don't think it is really necessary to consider that kind of balance. I think the balance is much better within oneself in one's inner life so that then the outer life appearances can be whatever they are without disturbing the inner peace. The other day I talked about the gyroscope of one's inner life existing, being constantly in motion in order to give that kind of a solidity to it. I think perhaps at that time, excuse me maybe Judy, we happened to talk then about the changing over of energy of place into kinetic energy in connection with the gyroscope. Wasn't it? I think it was."

_____"That was it."

MR. NYLAND " Yeh. That meant that I set my inner life and the activities there more in motion so that then they can not only demand more attention but can be fed in the process of being alive as expressed there by their motion and that the result of such a motion and there is a possibility of more equilibrium within myself which then gives a stability to my outer life also because I am not so much disturbed by the outer life influences. But usually what it is, there is an outer life requirement and there is an inner life requirement. How much of one? How much of the other depends a little bit on the intensity of the influences of such outer life or even of one's inner life within myself and we so that that at times that what I am as a point of gravity, ~~that what I am~~ is sometimes resting on the outer life condition and there is that point for a certain length of time ~~and there is that point~~ and then it is replaced and I live for a little while in my inner life and the point of gravity has been changed to that inner form of existing. But it goes back and forth and there is a constant interchange between the two because there is constantly a divion of energy going ine one direction and energy going in the other direction and sometimes quite uncalled for and many times not even ordered.It just happens to be there and accidentally it goes one way or the other without any control. I think if you want to consider it as something that needs control I would agree but I think it is much more important to have a solidity within one's inner life and then start operating from there because from the standpoint of inner life the aspects of outer life are quite different."

MR. NYLAND "I see that."

"You see it. If I live at the periphery I don't see much but when I get away from the periphery I have an advantage because really and quite obviously I can be much more objective to the periphery when I live in my essential being."

"The thing is that I know that my wish is fed by outer life ~~experiences~~ and appearances and there's a time."

MR. NYLAND "I think so. It is quite right by life experiences."

"It seems to draw me out and I get to a point where I feel that my level is much more superficial and when I don't..."

MR. NYLAND " Now wait a minute, now, be logical. You say it helps to draw you out."

" Well ..."

MR. NYLAND " Is that what you meant?"

" Having a certain concern in that direction. "

MR. NYLAND "Yah, but then why should it make you more superficial?"

" It's something that happens over a period of time. If I feel that I'm really inside myself and really able to Work and to be in a certain place, that's a little deeper. Then somehow it just doesn't stay there. It's like it moves outwards towards the periphery."

MR. NYLAND " Yah, it goes back again to it's ordinary unconscious form."

_____ "Because I'm concerned about my manifestations being correct."

MR. NYLAND " That is right, when you are too much of a judge of your manifestations and that of course will interfere with any form of Work."

_____" But that's also something that feeds my desire because of having..."

MR. NYLAND " It is right. You get the desire from energy which you recieve from the outside world. That is at least one way of getting energy, together with that what is your outer world, you will have all kinds of wishes being formed within you, depending on how far such impressions from the outside world will penetrate into you. If you're more open they will go deeper and there they can form in that way wishes for yourself. If they're only peripheral, then they don't have that much effect on your essence."

_____" You know, this is something else that I'm not always ~~sure~~ clear about.When you're being self indulgent with feelings and when it's something that you ~~don't have to deny~~ just that you just have to live out."

MR. NYLAND "Mmm It's a question of having a feeling ~~of~~ to see what is needed for the existence of one's life because it is necessary that energy is used in the forme of a feeling. Now when there's maybe indulging it will go at the expense of other forms of energy or rather other ways by which energy should be used and when it is indulgent at the expense of something else that should recieve energy then, of course, I should not indulge in my feeling. At the same ~~tiem~~- time certain conditions may exist which are of a very ordinary level of nature in which there's is absolutely no reason

why I shouldn't indulge in my feeling providing it doesn't cause me any further harm. I just say that at any one time when I am doing this and that and I become cognizant of the expenditures of my energy but sometimes I cannot do that so easily during the day because I am bound but when in the evening when I start to consider how I've spent it then I can be quite honest and I can say, I've indulged a little bit too much and I shouldn't have done it because it was really not worth it. You see that your conscience will help you in that way and the conscience will start to function much easier at the end of the day after everything is done. It is difficult to have the conscience function when you are active in ordinary life. You see yourself?"

_____"Mr. Nyland (inaudible)

MR. NYLAND " Say it again."

_____"Is this whole thing with bondage having to do with the business of ."

MR. NYLAND " I think ultimately it will have to be."

_____ "That's what I've been feeling."

MR. NYLAND " Yah, ultimately I cannot help tha- but face that particular question but I think it can be postponed already a great deal because there are many things which I'm quite willing to give up, partly because I say it is usesless,partly because I say it si really not enough reason for existing so therefore I don't use energy for that purpose. Whatever is at the end, and there is a question of sometimes still the self-satisfaction or the self-enjoyment or the recognition of one's own wish for self-respect or that what one believes in one's life in having done it well, that one is entitled to

some kind of admiration or even that there is, at the time when one Works and one Works quite honestly, a desire that God could see it andp praise you and all of that, I think, comes together at a certain time that even at that moment, God will say, die to yourself. If you can be a pure chanel then that what flows through you reaches me in the pure form but when it flows through you and it becomes tinted with a little bit of your personality it becomes spoiled and it cannot be used any longer for the fusion with the totality of all purity existing and at such a time there is a demand, either yes you die and you will find yourself or if it is a no, you will have to wait until there is another opportunity. All right, yes?"

_____"Yes."

MR. NYLAND " O.K. Good. Questions of this kind are important."

_____"Mr. Nyland?"

MR. NYLAND " Yah."

_____" I think this is the same question but it's come from a formulation because of what you were speaking about."

MT. NYLAND "Who is it?"

_____" Richard Mandel."

MR. NYLAND Yes,Richard."

_____" What is the relationship between the performaces that I seem to be comdemned to play out and the beginnings of this conscience?"

MR. NYLAND " I think that what you say you are comdemned to continue with until they die out is really the wrong viewpoint. You see if there's an objectivity there's no reason for any form of criticism because it means the acceptance of any form. So

whatever it is that you feel has to be done from the standpoint of 'I' it doesn't matter at all as long as your life can be observed by 'I'. The form becomes quite immaterial. The reason why you don't like it or think that you are damned or condemned to it simply means that you live on that level of Earth where these kind of concepts still have any value. You know sub species aeternitatis from the standpoint of eternity one looks at that what is as objectivity."

_____"Sometimes I see certain peatterns which I can begin to accept about myself and I say well, there he goes, there he goes."

MR. NYLAND " It all depends how you say it."

_____"And I wonder how a consience can relate to that in terms of telling me whether thst is a rightuse of energy in relation to Work."

MR. NYLAND " No I think that at such a time you shouldn't say there he goes, then say, oh. It is a recognition of an existence of something but it is not a description and no associations really. You are, as it were, surprised. Perhaps that you could allow, that you it still exists. For the rest, accept whatever it is as an expression of your behavior for whatever that expression of behavior is used for ordinary life and take away any kind of a reason why it happens to exist in the way it is existing because that reasoning belongs to an unconscious state. The question of Work is a recognition of life existing in any kind of a form. The form is determined by the condition of this Earth. That is the requirement of this kind of crystalization in accordance with the position of the Earth in relation to the cosmic ray. It happens to be

at this particular place because of the involutionary law and the distances observed between that what we are here and that what is the beginning if that is the Sun Absolute is simply determined on that scale of objects which is called the ray of creation. So there is nothing to be done about it except to the fact that they happen to be on Earth."

_____" I'm still confused about the concept of conscience because there's something in me that wants to continue to relate it to behavior and I know that, as you just explained, one must begin to accept that behavior."

MR. NYLAND " That particular behavior belongs to the realization of the involutionary law existing so that I become subject to that, that I am a part of this Earth , that the Earth is subject to it because it happens to be crystalized at this particular point of the ray of creation. Whatever the further explanation is it doesn't matter. It simply means that I am unconscious and I accept the fact that of that unconsciosness and being bound by an involutionary law which will carry me to the end of the involutionary scale where there is that growing point of Anulios. Whatever happens to me in my unoconscious state simply I have to accept as an appearance of my life in this body and as long as I believe in that kind of an existence as a necessity for life on Earth and I don't wake up, I simply have my life to carry until finally my body will die. But you see there is those other questions; the resentment or revenging about such a condition that I say, why the hell should I continue to sleep. And we say sometimes it's like a black sheep not wishing to belong to

the herd or with that what can you can believe in is something that is not dead as yet and crticizeing even other people saying they are dead ones but I am not or a realization that in the land of all blind one eye is king and that I think is a very good statement because then there is something quite alive in me which believes in a certain potentiality and having that kind of thought I counteract the involutionary influence on me by the acceptance of that what is also possible and I call it evolution which means the ability to get away from where I am towards a higher level of being in which there is less of a law and less holding me back,less bondage. That is a definition for evolution. It will lead to further understanding and certainly an understanding of that what I have to go through being on Earth. I certainly will not have anything to do with it any longer if I can leave this Earth. The whole purpose of wanting to Work is to develop something that I would say, almost by it's own nature will disappear , or leave this Earth in ascending to a higher level. If you could see it that way that in the process of wanting to develop a Kesdjanian body I become free and even change the vibration rates of my physical body, so that they become less and less dense and then when they are so light that the law of gravity cannot get hold of it anymore, then of course I say, automatically it will go up away from this Earth because that what binds it at the present time is the fact of its massivity as represented by its weight and then when that it becomes less and less then the law of gravity that is compensated for by the Earth itself that means that the Earth itself cannot keep it no. So accept simply whatever there is and I say I hope by God that I

will get through it as soon as I can and I also know ~~that~~ I want to Work for that so that then I can even accept the fact that I am still carrying a little bit of a load. But I will do it with pleasure when I know it is there and when I understand the reason why it is there, really the carrying of that load is very little."

_____" So the question of conscientiousness is something that I really cannot approach?"

MR. NYLNND " You can approach it when you know that you are on an involutionary law, that you have a little bit of a suspicion that there is an involutionary law, your conscience will tell you to turn around. Your conscience will say,don't stare yourself blind in the direction of negative absolute but turn around 180° in the direction and look to his Endlesness in the positive absolute sense. That is don't think that you have to stay asleep all the time. Believe in the possibility that at least once in a while you can wake up. That's your conscience. The conscience is there because you have a rebellion within you and you understand that what is necessay for you is to give into the desire of not wishing to accept conditions as they are and substituting for that the conditions which you know exist because they have to be. which is quite different because one is a thought and this one is an awareness itself. All right, Richard, you see that?"

_____" Yes."

MR. NYLAND " All right."

_____"Mr. Nyland?"

MR. NYLAND "yah."

_____"

MR. NYLAND "Yah."

—

_____About a week and a half ago you talked to Jeery Prince about something and you talked about there not being a SunA Absolute and I was."

MR. NYLAND "

_____" Yes."

MR. NYLAND " You couldn't swallow it."

_____" It affected me and I had the experience of nothingness and I..."

MR. NYLAND " Nothingness?"

_____"Yes,but timelessness and I wonder somethimes if I've been, I don't undersrand sometimes why there's no light and warth at times like that and where the bridge would be. Is benevolence only on this Earth?"

MR. NYLAND " No I think benevolence has to do with any condition where there's a possibility of evolving. I don't think it matters inw what particular place of the universe.. Maybe the benevolence is more of use the further away you are from the understanding of infinity. One can become much more benevolent with someone who is down and out provided that person still has in him a desire to wake up. But in gneral the principle of benevolence will exist everywhere as long as there is a wish of bringing together that what is still separated but what happened after this separation has ended and there is only fusion is a certain state in which then that what exists as life should remain constanly in motion but I don't think we know very much about that kind of a concept and for the time being I leave it alone because I have more than enough to do with the things that are actually within my grasp and far better to think about why does the sun not give off heat anymore when to all appearances it does. Again many things of Gurdjieff are put in a certain form for our own

digesting. It is not that it actually exists in that way but we could not concieve of the actuality of the existence as such. If we talk about infinity we don't know what is meant. If we talk about the three attributes of omni. If I say omnipresent how can I even create an idea of a Sun Absolute as if that is a creation of something concentrated ~~at~~ in one particular point and I say it is omnipotent, it is omnipresent it is omniscient. I cannot reconcile that and still for the sake of my own mind I have to have something ~~which-is-still~~-- that is within my means of grasping. Until my mind becomes more conscious and then perhaps can understand certain concepts which at the present time are not to be understood by me because I'm not living as yet on that kind of a level.The darkness and the non-giving of light simply means that the sun as we see it and then now comparing it with that ~~which~~ what is within ourselves as our own solar system is our own little mind which is not functioning at any kind of a form of consciousness. Therefore the little mind as it is now as we know it and ordinary mental activities does not give ~~up~~ us light and surely it is not giving us any heat because we leave that entirely to the function of a little solar plexus. That is what Gurdjieff means. When he talks about Heropass it is word for our time but that does not mean that his Endlesness is his Endlesness sitting on the throne ~~N~~ and ~~that~~ one day considering that Heropass is eating him up. ~~That~~ It is only something that I can understad as a fairy tale but a fairly is not the truth. It is a symbol and I become symbolic and I want to continue to think about what is this symbol, then I probably can reach the truth and so I consider this question of e height and light and I don't understand it until I start within my own realm to

connect it; then when I see within my world that what is taking place and which I can verify then perhaps afterwards I would understand a little bit astronomy in the sense that Gurdjieff means it as cosmic astronomy not just ordinary astronomy. Many times I talk about heliocentric. It means that then the helium becomes the center and that that center will actually give me information about myself in accordance with that kind of astology. There is an astrology of the spheres and there is an astology also of the .

If I was to continue to live by that I'm bound by the rules by the geocentric but if I wished change them into the Sun itself all my calculations would be different because there is a different arrangement of all the planets in relation to the sun and a different place of the Earth in relation to the planets and whatever then might happen it doesn't matter so much but at least I'm on my way to uncover something that I don't know as yet and I want to know so for that I keep on thinking . At the same time I say, not too much of a thought. That will not bring me what I need. That what gives me information is the actual experience of my being and I wish now to become that what I should become and then all other things in the form of thought, in the form of understanding, in the form of that what is wisdom will be added unto me. You see that?"

"Yes." Thank you."

MR. NYLAND " It is the end; you have not helped me very much. I am disappointed. I think you must know that. I want you almost en masse to come with your questions, not only that you're entitled to it. I think you're God damned

stupid if you don't use it but I am entitled to it. That's why I tell you. Good night.!"

END TAPE

Transcribed RitaHerman
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